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Kulóskap the Master and other Algonkin Poems. Translated Metrically by CHARLES GODFREY LELAND, Hon. F.R.S.L., M.A., and JOHN DYNELEY PRINCE, Ph.D. New York and London: Funk & Wagnalls Co. 1902. 12°, 370 pp., ill.

This neat volume, which gives a much clearer insight into Indian thought and poetry than most books written for the same purpose, consists of a metrical version of Indian myths and legends which were recounted to the authors in the three Abenaki dialects of the northeastern part of the Algonquian area—the Penobscot of southwestern Maine, the Passamaquoddy or Melisit (properly Amalisit) of eastern Maine and St Johns river, New Brunswick, and the Micmac of Nova Scotia and the eastern coast of New Brunswick.

The stories relating to Kulóskap, Kuloskábi, or Glúskap, form a mythic cycle which has not yet been fully recorded and translated, but it is known to exhibit that charming imagery and that freshness and originality which always concentrates one's interest in a people who have been little in contact with the whites. The somber and sometimes ossianic character of some of their songs naturally recalls the cloudy winter skies of the land which produced them, yet there are many others which reflect the gladdening influence of the northland summer.

Of the two authors of the volume one is a poet and romancist,¹ the other a philological scholar, and its readers will find that the peculiar qualifications of both have successfully combined in bringing forth a book which is unique of its kind. It consists of three parts: The Epic of Kulóskap, Witchcraft Lore, and Lyrics and Miscellany. The name of the mythic hero is explained by Professor Prince as "one who is clever enough to lead his enemies astray," this being the highest virtue to the Indian mind. Kulóskap "is at once the creator and the friend of man, and, strangely enough, he made man from the ash tree." A proper translation of the cognomen is "the deceiving man," for as the genius of nature he is constantly transforming the elements, of which he assumes to be the controlling power. He is also aptly known in the songs as "Lord of Beasts and Men," "Chief of Men and Beasts," "Master of Beasts and Men who was born in the Sunrise Land."

The tales of this mythic cycle are each introduced by the set formula, "Of the olden times this tale is," and are, or aim to be, worded in an archaic form of dialect. Some of the full-page illustrations represent native drawings on birch-bark.

¹ News has been received of the unfortunate death of Mr Leland at Florence, Italy, on March 20.—EDITOR.

Two of the "creation legends" describe the naming of the principal animals by Kulóskap, and of these the loon, the black wolf, and the white wolf enjoy the distinction of being enlisted in his special service. He in turn hunts and roams around with the loons, the beaver, the serpent, the turtle, and the great bull-frog; he also goes on a whaling expedition and races with the Wind-Eagle or Wuchosen — the hurricane personified. The "Master's" intercourse with the witches and giant sorcerers forms another section of Kulóskap's adventures.

The rhapsodies of the "Witchcraft Lore" are thirteen in number, all of which deal with witches, wizards, and the irresistible powers by which all creatures submit to their will, especially the wizard snake, the measuring worm, the *P'múla* or Air-Demon, and the river-elves.

The third or miscellaneous section deals with romances about seasons, the beauty of the stars and of Indian maidens. A portion of the contents are worded in Passamaquoddy with the English translation opposite. The queerest creature treated is the Indian "Devil," or *Lòks* (the wolverine of the whites), celebrated for its gluttony and many other coarse qualities, which make of it the most detestable being of that region.

That Kulóskap always was animated by the desire to be the protector and benevolent ruler of his subjects, men and beasts, appears throughout the stories of his life, and in one part of the epic, "How Kulóskap granted gifts and favors to many Indians" (pp. 64-89), he is extolled for this quality. In a meeting called by him he notifies the loons, his faithful servants, that he would remain on earth for many years to come, and any of them might in this time have their wishes granted if they came to visit him. So one Milicite and two Penobscots from Old Town undertook this dangerous pilgrimage, which was to occupy seven years, in order to visit the "Master" personally. Near the end of their long journey the three began to hear the bark of his dogs; shortly after they found the lord of men and beasts, who entertained them well. To one of them, who never had been successful in hunting game, he offered a magic pipe with which to hold or attract animals. To another, an amorous young man, but always unfortunate in his attempts to win the love of women, he gave a bag which was not to be opened before he reached home.

Professor Prince varies the meter according to the character of the episodes which he presents. The legends are given in blank verse, but it may be generally said that his diction approaches the iambic meter. The numerous Indian terms from the three Wabanaki dialects given are defined in a copious glossary (pp. 361-370).

A. S. GATSCHET.